

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 45, Vol. XXV.

Saturday, November 7, 1863.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE ASSEMBLY ROOMS, NOTTINGHAM, SUNDAY, OCTOBER 4TH, 1863.

Present—President George Q. Cannon, of the Twelve Apostles, Elders John D. Chase, President of the Nottingham District, Joseph Bull, President of Sheffield District, Parley P. Pratt, President of Nottinghamshire Conference, Alex. Ross, President of Leicestershire Conference, James Bullock, President of Lincolnshire Conference, W. North, President of Derbyshire Conference, and Heber J. Richards, Oscar F. Lyons, Stephen W. Alley, Henry Amott, John Day and John Bird, Travelling Elders in the District.

At 10.30 a.m., the Conference was called to order, and after singing, President John D. Chase engaged in prayer. The choir sang, and then President Chase arose and said,—I feel truly thankful to the Lord in granting me the privilege of meeting with my brethren and sisters in a Conference capacity, under such favorable circumstances. This morning the time will be occupied by the Conference Presidents in reporting the condition and the prospects of the Work in their respective fields of labor. I desire the brethren to feel perfectly

free in their remarks, that the existing condition of matters may be understood by all; and in order to effect this, I want all present to give due attention to what may be advanced, that our meeting not only now, but throughout the day, may result beneficially to all. Without lengthening my remarks, I will give way to my brethren.

Elder P. P. Pratt said,—I rejoice that I with you have the opportunity of uniting in a capacity such as the present, to receive those instructions necessary for our individual welfare in the Work of God. In reporting the condition of the Nottingham Conference, I can say, as far as I know, it is good. Brother Amott and I, in visiting the various Branches, find the Saints enjoying the spirit of the Gospel, which plants within them a desire to do right; at the same time I realize there is room for all to improve. Out-door preaching has been attended to without meeting with much opposition, and I believe the exertions of the brethren in this respect will result in much good. The Conference numbers about 600, and is on the increase.

by baptisms taking place occasionally. Concerning my own desires and feelings, I can say I never felt better and more desirous of doing good than on the present occasion. I rejoice in my labors and in the understanding I have of the principles of life and salvation restored to mankind in these latter days. The experience I have gained while laboring in this country gives me much satisfaction, and while I remain I shall endeavor to make the best use of my time and talents in circulating the principles of truth among my fellows, and in the faithful discharge of every duty devolving upon me in my calling as a servant of God.

Elder James Bullocks said,—I feel well this morning in standing before you to represent the Lincolnshire Conference. The Conference numbers 190, and these are scattered over a wide extent of country. With my brethren I have done considerable out-door preaching this summer, and the Lord has crowned our labors with success. In Oakham we have baptized eight individuals and raised up a Branch there. On the whole I consider the condition of the Conference good; still, there are those who are careless and backward in the discharge of their duties here, as in other Conferences. As for myself, I desire to do all the good I can by laboring faithfully in my lot and calling. Elders Bird and Day, along with the local Priesthood, are united with me in carrying out the counsels of God's servants placed in authority over us. By unitedly cultivating such feelings, I feel assured the Lord will bless our labors and enable us to do a good work.

Elder Alex. Ross said,—In standing before you this morning I feel glad. The Leicestershire Conference is in a favorable condition. The debts incurred have been liquidated, consequently for the last six months I have enjoyed more freedom than hitherto. During the summer season the Priesthood have done considerable preaching in the open air, and on all occasions, I may say, have had the attention of the people. Few baptisms have been attended to as yet, but I realize there will be many of the honest-in-heart added to the Church ere long. In the Leicestershire Conference there are

warm-hearted people, yet there are exceptions among them as in all other Conferences. I continue to rejoice in my labors and watch with interest the spread of the truth, and my desire is to labor energetically in carrying out the counsels of those placed in authority over me, that I may always merit their approval and blessing.

Elder W. North said,—I rejoice that I have the privilege of meeting with you to-day as I have done on former occasions. The Derby Conference was much in debt when I went there, but, through the exertions of the faithful and the blessing of the Lord, it is now nearly clear. Brother Alley and my brethren are united with me in trying to do all the good we can, and I feel assured the Lord is blessing our labors with success.

President Chase, in endorsing the reports given in, said,—I labor in the four Conferences comprising the Nottingham District with much pleasure and satisfaction to my own feelings. My visits are visits of joy, and I believe they are appreciated and productive of good. Throughout the District the Saints are a good people. Their circumstances are hard, many having hardly means enough to live upon. Under such circumstances there are those who despondingly say,—“I don't believe we will ever get emigrated; we have been years in the Church, and we have done our best to gain our deliverance, and we are here yet, and are likely to remain. All others will get emigrated before we will.” Influenced with such feelings they cease their exertions to lay past the little means they can spare for their emancipation. Thus they place barriers in the way of their progress. This is not right and ought not to be indulged in for a moment by any Latter-day Saints, however abject their lot or poor their circumstances. They are the insinuations of the Evil One, to allure them into the ways of sin and error. They should go to work from this time with renewed diligence, and if they have been struggling, struggle on, and the Lord, seeing the integrity of their hearts, the truthfulness of their desires, will ultimately effect their deliverance in his own way and in his own due time. I

would, therefore, exhort the Saints to faithfulness in living their holy religion. All our actions are known to God whether in the dark or in the day time, and as each will be rewarded according to the deeds done in the body, as his servants and Saints we ought to act consistently with the principles of the Gospel we have obeyed.

Elder Joseph Bull said,—I feel very happy in being permitted to meet with you in this place, and to stand before you for a short time; and, while in this position, I desire an interest in your faith and prayers. I have listened with pleasure to the reports given in by my brethren concerning the progress of the Work of God in this District. I can see that the condition of the Saints is of a similar character to that of the Saints in the Sheffield District. Since my appointment I have proved that the people among whom I labor are kind and generous-hearted, and desirous of doing all the good they can. My brethren whose time is exclusively devoted to the ministry, are one with me in their exertions to circulate the principles of life and salvation. The success attending our efforts prove that God is with us. Above all people on the earth we ought to be the most thankful to our Father in heaven for his goodness unto us in sending us upon the earth in this momentous age, when his Gospel is being preached in its ancient purity, and when that kingdom spoken of in such plainness by Daniel and other Prophets is being set up never more to be thrown down. Inasmuch as we are a highly favored people in being privileged to obey the Gospel, we ought to do all in our power to teach its principles to our fellows, because if we are not diligent in magnifying our callings and bearing faithful testimonies of what we know concerning God's dealings with the inhabitants of the earth, we shall see others raised up in our stead, who shall honorably perform the work God requires at their hands, consequently they will receive the reward, while the lukewarm and careless will be passed by. The ancient Saints and servants of God would have been glad to have had the privilege of being on the earth now, but

had to lay their bodies down in the grave without realizing those desires; therefore, we who are so highly favored ought to be up and doing, nor let any time go to waste. The religion we have obeyed is a practical religion. I feel glad there is a disposition among the Saints to do right, and I know that if they cultivate an acquaintance with God's good Spirit, they will be enabled to overcome all things and endure unto the end, and the Scriptures say that "whosoever endureth unto the end shall be saved." My own desires are to do right, that I may always have the approval of God's servants. With me the kingdom of God is everything; and since I became acquainted with the principles of truth, I have realized the force of what the Savior said,—“Seek first the kingdom of God and its righteousness, and all other things will be added unto you.” I have had many temptations set before me since I obeyed the Gospel, but up to the present time I have had power to overcome, and I trust that I may have all the days of my life. The Gospel has taught me what I know of myself, of God, and from whence I came, and I want continually to increase in that knowledge, that I may be saved and exalted in the presence of God. If the world oppose and my kindred forsake me, I will always strive, in my weak and feeble way, to do my duty, and then all will be well with me, and with every one that does so, for the path of duty is the path of safety. May the Lord bless you all. Amen.

After a few remarks from Elders S. W. Alley and O. F. Lyons, the choir sang, and the meeting was dismissed with prayer by Elder P. P. Pratt.

12.30 p.m. After singing, Elder Joseph Bull engaged in prayer, and after singing again the Sacrament was administered. Financial and Statistical reports were read by Elder P. P. Pratt, and accepted.

President Cannon presented the Authorities of the Church, which were sustained unanimously. He said, "It is unnecessary for me to say anything concerning the object we have in presenting the Authorities of the Church before the Saints from time to

time, because I realize we are all acquainted with it. I did not call for a contrary vote, as I saw the response given in sustaining the Priesthood of God was unanimous. I feel much pleasure in assembling with the Saints in Nottingham, and those from places contiguous to it. I have also been much pleased in hearing the reports of the brethren presiding over the different Conferences, and I trust that this day may be one of joy and of true benefit to all. If in meeting with the Saints we seek to have the Spirit of our religion, we will feel well and will always receive those blessings necessary for our guidance through life and our ultimate salvation and exaltation in the kingdom of God. I want you, as Saints of the Most High, to fully realize the importance of this, that you may be able to rise in the dignity of your callings, and shake from you all feeling of apathy and awake to newness of life. The interest of the Work of God, the condition of the nations of the earth, and your own eternal welfare, demand it. The more I travel about from place to place throughout the Mission, the more I see the necessity of the Saints striving to do right and being active and diligent in the discharge of their duty. The blessings of the Gospel can be participated in by all if they will obey its requirements. The king and the peasant will alike be benefitted inasmuch as they comply with its requirements in humility of heart before their God.

A great many think that the Latter-day Saints are a very uncharitable people. This is altogether wrong, and arises from the ignorance that prevails respecting our true character. We want to preach to the world the principles we have obeyed. It is for this object that the Elders leave their homes and travel from place to place to circulate among mankind those heaven-born principles revealed in these days for the salvation of the human family, and I am happy in saying to-day, that the Lord is crowning their labors with success; and the longer we live the more we see the necessity of bringing about the salvation of our fellows. It is true we meet with opposition in many ways;

we are ridiculed and laughed at by those whom we are laboring to bless and benefit, and sometimes, did we give way to our own feelings, we would get indignant at such treatment and leave them to themselves, considering they were not worthy of us. This would not be right. We must do as the Savior said, pray for them, and not allow angry feelings to arise in our breasts, but on the contrary, cultivate feelings of pity towards them, and forbear with them in their ignorance, realizing that we were in a somewhat similar condition when the Gospel found us. When we contrast the condition of the world around us with the peace and prosperity at home, our hearts are filled with gratitude and thanksgiving to the Lord for his loving-kindness towards us as his people. There is one fault that is too prevalent, and that is, we are too apt to be content with the little knowledge we have. This should not be. We ought to seek after knowledge with renewed diligence, and stretch out into the broad field that lies before us, never ceasing in our efforts to secure all the information we can for our own benefit and the benefit of others. When we are filled with the spirit of our religion, it strengthens our desires in this respect, and gives an impetus to our movements in the acquisition of that knowledge which, when obtained, will exalt us in the scale of being and make us useful in assisting to bring to pass God's purposes among the nations of the earth. When Latter-day Saints cease to progress in the knowledge of the truth, then the Adversary takes advantage, and they become as dead branches with no life in them.

When we look around us in the world, we see that all is gloom and darkness—there is nothing to satisfy, nothing upon which we can lean for support, and turn which way we will, all is doubt and uncertainty concerning the laws which constitute the great plan of salvation. Ask any man or set of men who profess religion, concerning us as a people, and they will say unhesitatingly that we know nothing of true religion, that we are blindly led on by the cunning craftiness of men. Such conclusions are arrived at from prejudices instilled

into the minds of the masses by their religious teachers. We who have obeyed the Gospel know there is none outside the Church of Jesus Christ of Latter-day Saints, who have received a testimony of the truth for themselves, and who know that Jesus is the Christ, and that God lives and is the same yesterday, to-day and forever. When we were first baptized the ray of light which shone upon our minds was comparatively faint, but through

our faithfulness it has increased to what we now possess; and if we continue faithful, the light will increase in brilliancy within us, until we will be filled therewith, and be able to comprehend the things of eternity. Men may seek to comprehend the various sciences, and also things beyond the grave, but all is uncertainty unless they have the light of heaven to guide them.

(To be continued.)

CONFIDENCE IN GOD, AND GRATITUDE FOR BLESSINGS CONFERRED.

BY ELDER JOSEPH ROMNEY.

How beautiful the trusting confidence of a child in its parent. How refreshing is its love, its implicit reliance upon the good intentions of its parents, and how far removed is its simplicity and faith from that spirit of isolation and selfish egotism mankind display in their intercourse one with the other. If parents have been truthful, no sophistry could persuade their child that they were different from what they appeared, and its confidence in their word would lead it to suspect your purposes were you to attempt to undermine them, and its parent's word mirrored in its bosom, would remain as a treasure to be cherished whilst existence or life lasted. The child's confidence and gratitude is manifested in a thousand different ways. Simplicity is the child's guardian, and beneath its little swelling bosom it has a love boundless as immortality for that parent who teaches it how to live to be happy, and who never deceives—who in every relationship of life is honest, consistent, sincere and truthful.

Such should be the love we manifest towards our heavenly Father. He is more truthful than it is possible for an earthly parent to be; His designs are not dependent for success upon the favorable amalgamation of circumstances, but man's are, and every scheme man plans, either for his own or his friend's aggrandizement, is conditional, being to a very great extent regulated by his surroundings.

There is a saying that we have somewhere read, that "Fools only are controlled by circumstances, for the wise man governs them." This is true, perhaps, to a certain extent, but there is a limitation to its meaning. We cannot create our surroundings, but we may, perhaps, shape our course by them so as to evade disastrous consequences. If we are blessed—and every one is who has received the Gospel—we should constantly return our thanks to Him who gave those blessings to us. It will give us confidence in him when we know we have performed every duty he has required of us, and we feel that we have done nothing deserving of punishment. This will give us confidence, and this confidence will beget a feeling of gratitude in our bosoms, and we will continually rejoice from day to day in the increasing blessings he will bestow upon us. Mankind seem to be too much given to gloomy fancies, and they erect an ideal standard of perfection, or of happiness, in their minds, seldom if ever realized, and in dreaming of wondrous things they neglect present duties.

It is by contrast, we often say, that we realize our present position, that we find out we are very miserable, and that were there not unfortunately some who enjoy greater privileges than we possess, we would, perhaps, never have made the important discovery. What a wonderful discovery we have made when we do find it out, and how

wonderfully wretched it makes us feel. Instead of looking at the bright side, and of endeavoring to create happiness out of the materials we have at hand, we must look about us to find something to grumble at, and something to find fault with. We have no assurance that we, as we now are, with our present low, grovelling, debased organizations, could ever appreciate or realize the felicity or happiness of an Acadia, were we placed within one, or that we could understand now the Utopian dreams of philosophical inquirers; but we can realize a far greater contentment than many of us do, did we but practice a little good, common sense—a commodity uncommonly rare among a certain class. Have we nothing to do but to think and dream of future blessings, or our future power—but to sigh and arraign the justice of Providence that things do not move faster, that we might be put in speedier possession of what we seek, and more rapidly swell out to our anticipated full size, instead of laboring for years. Such ideas and dreams are but the idle fancies of effeminacy, and vital, healthy human beings like ourselves should be ashamed to ask for what we earn not.

Do not be misled, then, by the glittering pageantry of a wild, exuberant imagination, but bring your desires within probable bounds, and rest your hopes of reward upon a reasonable, solid foundation, and let the structure you rear be upbuilt by the proper application of that strength, energy and talent which God has given you. Look upon the bright, the cheerful side of life—show that you have life, have vitality, have a warm, kind, fervid heart beating within your bosom, and do not mope and lazily dream existence away. Men are wanted, not dreamers; workers, not drones; mothers, not dolls; fathers, not animated sloths; in fact, beings that have life, hope, strength, will and perseverance. Show that you interest yourself in life as it is, and not as we are too apt to wish it to be; and in striving, in doing right now, you are preparing for the future. Count over how many blessings you already have—you have health, that

is most certainly a superlative blessing—thousands of your fellow-beings cannot say so, for they may be afflicted with divers complaints. Your health is poor, but you are never in want of bread—you have friends to console you, you enjoy health by proxy, as you love to view the zest with which others enjoy themselves. You might be a thousandfold worse off than being sick, you have a roof to shelter you, thousands are shelterless and homeless even amid the driving, pitiless cold of a winter's storm—you have friends, thousands are destitute and forlorn, are alone in the world with no one to whom they can unbosom themselves—you have food, famine does not approach you, hundreds have not a morsel to stay the ravening wolf that is tearing their very vitals—you are in peace, you are not molested in your worship of God, you are free to honor him, thousands are in the midst of war and strife, the torch is applied to their homesteads, their fields of waving, yellow grain, are trampled down beneath the feet of contending hosts, the loved scenes around which fancies linger, which fond imagination peoples with the loved and the departed, are desecrated by the shedding of blood—friends are butchered before their very eyes, wives and daughters are torn shrieking from the arms of husbands and fathers, and are given over to a fate worse than death in sight of those who would gladly die to avert it. We dream of such things, they occur constantly, human beings are the objects of such scenes—let us be thankful that we are spared, that we are free from the infliction of such miseries. Have we nothing to be grateful for? Indeed, ten thousand tongues could scarcely express a tithe of the gratitude we should feel that we enjoy His Spirit, we appreciate his gifts, and we are constantly alive to the mercies we receive at his hands.

If we contrast our position with that of others, let us be thankful that it is not as bad, as miserable and as bereft of hope, of consolation, as is the lot of many we view around. Constantly should we be grateful—constantly let the incense of a heart conscious of its obligations rise to His altar day by day, that he may know we do appreci-

ate his mercies and value his blessings. The gratitude displayed by the human heart upon the reception of obligation and benefit, is just as beautiful to see as is the magnanimity which can confer them. They both arise from the same liberality of sentiment and spirit, and they are both acceptable in the eyes of God. Nothing can be more despicable than the ingratitude manifested by many individuals in life. It displays the degradation of mankind, the haughty imbecility which scorns the thought of a superior power, and desires to rule in egotistical arrogance and to have all knees bow to its superior qualifications.

But, in contrasting our situation and counting how much greater are

the blessings we enjoy to those possessed by others, we should not be content to remain in the obscurity and lowliness of our present position, but we should strenuously strive to better it, for then, out of the overplus of our own blessings we could minister to the wants of others. Do not despond, do not be ungrateful. Look up! but in looking up do not stumble over the beam in your way—look for eternal life, but improve every moment as it flies; increase your wisdom, and your blessings will multiply in a proportionate ratio. Be grateful, be magnanimous, be cheerful, be hopeful, be energetic, persevering, and if you look with a grateful spirit to Him he will bless you.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 696.)

February 23 (Sunday).—I attended meeting. Elder P. P. Pratt preached.

I visited Long Island and preached in the counties of King and Suffolk, at Hempstead, Rockaway, Brooklyn and other places. At the last meeting I held, I told the people I was on a mission to England with my brethren; I had never asked for a dime in all my preaching, but we had not sufficient means to proceed, and if any one wished to contribute to help us, I would thankfully receive it. After meeting, \$19.50 was put in my hands. We baptized nine, and returned to New York.

March 4.—Attended a Conference with the Church in New York. Elders Kimball, Parley P. and Orson Pratt and Geo. A. Smith were present. Much instruction was given to the Saints, and a number of Elders were ordained.

On Sunday I taught the Saints to ask the Elders, when they came to stay with them, if they wished water to wash their feet. In the evening we went to brother Addison Everett's; sister Everett asked us if we would have some water to wash our feet; having no fire, she brought us a bucket of ice and water, and we washed our feet, the cold, however, was alleviated by our exceeding good humor.

We engaged our passages for Liverpool on board the *Patrick Henry*, a packet ship of the Black Ball Line, Captain Delino, and paid \$18 each for a steerage passage, furnished our own provisions and bedding and paid the cook \$1 each for cooking. Brother H. C. Kimball and myself occupied a lower berth, brothers Parley and Orson Pratt the one over us, brothers George A. Smith and R. Hedlock an upper berth at their feet; two Englishmen occupied the berth below. The brethren in New York furnished us with an ample supply of provisions by donation; the sisters made us ticks and filled them with straw for beds and filled some bags with straw for pillows.

—9.—A large number of Saints came down to the wharf to bid us farewell. When we got into the small boat to go out to the ship, the brethren sang, "The gallant ship is under weigh;" we joined them as long as we could hear. When we got on board, the vessel weighed anchor; the steam-tug took us out to Sandyhook. Brother L. R. Foster, the presiding Elder of the New York Branch, came out to the Hook and returned with the tug. We set sail, and by sunset lost sight of our native shore. I was sick nearly all the way and confined to my berth. For eight days we had a fair wind, from the eighth to

the tenth day a very heavy gale, from the eleventh to the thirteenth day part of our bulwarks were washed away and the water ran down the hatches in large quantities.

April 6.—We landed in Liverpool; I got into a boat with Elders Kimball and P. P. Pratt, and when I landed on the shore I gave a loud shout of hosannah. We procured a room at No. 8, Union-street. The ship failing to get into the dock with the tide, I sent a boat for brothers O. Pratt, Geo. A. Smith and R. Hedlock.

We held a meeting, partook of the sacrament and returned thanks to God for his protection and care exercised over us while on the waters, and asking that our way might be opened before us to accomplish our missions successfully.

—7.—We found Elders John Taylor and John Moon, with about thirty Saints who had just received the Work in that place.

—8.—Went to Preston by railroad, and found a multitude of Saints who rejoiced at our arrival and made us welcome.

—9.—Brother Willard Richards came to Preston; I was so emaciated from my long journey and sickness that he did not know me. He gave us an account of the condition of the Churches in the British Isles. I wrote for brother Woodruff to come to Preston and attend Conference with us.

—12 (Sunday).—I met with several of the Twelve in the Cock-pit, Preston, and bore testimony to a crowded assembly of the truth of the Gospel.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 7, 1863.

EXCOMMUNICATED MEMBERS—HOW TO BAPTIZE, ETC.— SUSPENSION FROM PRIESTHOOD.

As there seems to be a want of a clear understanding in many places respecting the proper course to be taken with members who have been excommunicated from the Church, and who present themselves again for baptism, some instruction upon the subject may be appropriate. We have heard some of the Elders call the baptism and confirmation of persons who had been legally severed from the Church a *re-baptism* and a *re-confirmation*, and we are led to believe that, in some instances, these words have been used in the administration of the ordinances to them; and, also, that some have thought, as it was a *re-confirmation*, that if the persons thus administered to had ever held any portion of the Priesthood before their excommunication, they should have that *re-confirmed* upon them as well. We know that at least some of those who held the Priesthood before they were excommunicated, seem to entertain this idea when they are baptized again, as they evince some disappointment if they are not appointed to the same office and calling which they held before they were severed from the Church. A little reflection upon these points should enable every Elder to see and understand his duty clearly, and enable him to act thereupon in unison with the rest of his brethren, and in conformity with the laws of God.

When a person has been *legally* cut-off from the Church of Christ, all the rights and privileges and authority which that person may have enjoyed as a Saint or servant of God are forfeited, and he or she becomes, to all intents and purposes, an alien to the covenant. On this point there can be no doubt. There may be extenuating circumstances in some cases which, in the sight of the Lord, may have a tendency to lighten the condemnation which follows such action; for where persons know but little, and their ignorance is not their own fault, the Lord may view them with pity and mercy, as he has said that "unto whomsoever much is given, of him shall be much required;" "but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes;" yet when proper action has been taken with a member of the Church, and he is excommunicated, whether he knows much or little matters not, he is deprived of every claim to blessings which, by virtue of his being a recognized member of God's Church, he may have enjoyed. If he should afterwards repent, and come forward confessing his sins and desiring to be baptized, the ordinance of baptism, when administered properly, will be administered to him as though he were being baptized for the first time, and so also with the ordinance of laying-on-of-hands; the Elder will not say "I re-baptize thee," or "I re-confirm thee;" but, "I baptize thee," &c., or "I confirm thee," &c. If a person were renewing his covenant, as the Church was required to do at the time of the reformation in the years 1856-7, then re-baptism and re-confirmation would be proper, and all the blessings and promises and authority which such a person held at the time of his re-baptism, would with propriety be sealed upon him again. Not so, however, with a man who has held the Priesthood and been cut-off from the Church; he cannot claim the Priesthood by right of having once held it; he is as a new member, and should receive authority or Priesthood as he received it the first time—if he received it properly then—that is, through the spirit of revelation in the man or men who have the authority to call him to bear the Priesthood and to bestow it upon him. We wish this point to be distinctly understood by the Elders, for we think there has been some misapprehension upon it in some places. Were we in charge of a Branch of the Church, and a dozen men who had held the Priesthood but had lost it through being excommunicated, were to join the Church again, we would not ordain one of them unless we had a place for him to labor in, and were led by the Spirit to place the Priesthood upon him; and we would not think that their having held the Priesthood at some time previous, would in the least entitle them to have it bestowed upon them again one day sooner than any other twelve men in the Branch who were equally faithful but who had never had the Priesthood. We feel sure that every right-feeling, repentant man, who has lost his standing in the Church through his own want of appreciation of its value, and who has been baptized again and is now a member, or who may hereafter wish to be baptized and become a member, will acquiesce in the views we have advanced upon this subject. A man who is truly humble and contrite will not covet or lust after authority, however much he may value it, but will be thankful that he is counted worthy to be a member of the Church of Christ; he will await the good pleasure of the Lord to command the Priesthood to be bestowed upon him, and then, when he does receive it, he will be very likely to place a proper value upon it and to magnify it.

While upon this subject we will allude to another misconception which is entertained by some who hold the Priesthood. It is that when a man has had

the Priesthood bestowed upon him he cannot be suspended therefrom while he remains in the Church. The view of such persons seems to be that the presiding Priesthood can ordain and bestow authority, but cannot recall or suspend that authority, without excommunicating the man who holds it. It is not necessary to our present purpose that we should, at this time, enter upon this subject in all its bearings; we need only say, that the power which bestows authority can, if authority be misused or not properly magnified, withdraw or suspend it; and it does not necessarily follow that, because a man is suspended from acting in some office in the Priesthood, he is therefore cut-off from the Church or deprived of any of the privileges of membership. We have no doubt but that some men have eagerly sought for the Priesthood, and that some Elders have unwisely and eagerly sought to bestow it, and between the eagerness of the one and the want of wisdom of the other, some have been ordained who would have done much better, for a while at least, as members. Where this has been the case, we can readily conceive that circumstances might arise which would require the suspension of such from officiating in the ordinances of the Priesthood until their ignorance should be dissipated and they acquire such experience as would enable them to magnify and use their Priesthood acceptably to God and their brethren. For the comfort of the Saints, however, we will here remark that every faithful man of the seed of Israel will, sooner or later, receive the Priesthood; he is entitled to it by lineage through the promise and covenant of God to the Fathers.

BOOK DEBTS—SUBSCRIPTIONS TO STAR AND JOURNAL.

We hope that the list of Book Debts published in the last number of the *Star* has received the careful attention of the various Book Agents and Presidents of Conferences and Districts. We confess that we were surprised upon examination to find that, after all that had been said by us in the editorial articles of the *Star* on the subject of keeping out of debt, there had been an increase of about £80 in book debts in the various Conferences since the last publication of the list of book debts, in addition to the indebtedness existing at that time. And we find further that, with scarcely a single exception, the Conferences where the numbers of the *Star* and *Journal* subscribed for have increased, the book debt has not increased; on the contrary, in the most of the Conferences where they have increased their subscriptions to the *Star* and *Journal*, their debt is as small, and in most instances smaller, than it was when last published! From this we infer that the book debt has not been increased in consequence of any anxiety on the part of the Elders to keep up the subscriptions of the *Star* and *Journal*. Moreover, with this increase of indebtedness there has been a serious decrease in the number of subscribers to the *Star* and *Journal* in many of the Conferences (this decrease is not all in the Conferences, however, whose indebtedness has increased)—a decrease which we are inclined to attribute in some instances to the indifference and want of proper energy on the part of the Elders. We notice that those Elders who display the most anxiety about keeping up, and as far as possible increasing their subscriptions to the periodicals, are also very particular in keeping down and liquidating their indebtedness. We should be pleased if the Elders would give this matter their earnest attention. The subscriptions to the *Star* and *Journal*

should be kept up, and increased as much as they can be consistently with the circumstances and numbers of the Saints. This is one of the duties of the Elders. Every exertion should also be made to keep down and liquidate debt, that the Conferences may be free from every embarrassment. This latter is also a duty devolving upon the Elders—Travelling Elders should be as much interested in it as Presidents of Conferences or Districts—and to attend properly to it is not in the least incompatible with the other duty of promoting the circulation of the periodicals. We have been hoping that the most of the Conferences, if not all, would be entirely free from debt by the new year. We trust we shall not be disappointed.

PORTRAITS OF THE FIRST PRESIDENCY AND TWELVE.—We take great pleasure in announcing to the Book Agents and Saints, and public generally, that we have, by President Young's direction, succeeded in replacing the old likeness of himself in the plate of the First Presidency and Twelve, which likeness, in the opinion of all who know the original, has not done him justice or given a correct idea of his appearance, by another about which he, in a recent letter, is pleased to use the following language:—"The new likeness in the plate of the First Presidency and Twelve gives me entire satisfaction." Until we could receive his approval of the new portrait we have refrained from offering the plate containing it for sale. The prices are as follows:—Half grand eagle, 27in. by 20in., £1 10s.; India proof, 24in. by 17in., £1; plain, 10s.; a new and cheap edition, 5s. There will be a liberal deduction from these prices for Book Agents who purchase by wholesale.

ABSTRACT OF CORRESPONDENCE.

We have been favored with the perusal of a letter from President B. Young of Sept. 1st, to Elder Warren S. Snow, of which we publish a few extracts:—

"Work on the Temple is progressing favorably, and home affairs are moving along peaceably, prosperously and harmoniously. I am informed that the new Governor, J. D. Doty, professes that he will confine his official acts to the legitimate duties of his office, and if he carries out his profession we will have no disturbance from that quarter. Ex-Chief-Justice Kinney, our present Delegate to Congress, left in the stage for the States on the 29th ult., purposing to attend to some business on the frontiers, and then repair to Washington some months earlier than Congress meets, that he may become posted in the feelings, movements, &c., there, previous to commencing his Congressional labors. The season has been very dry and hot, and still is, though prospects are flattering for abundant crops of fruit, grain and vegetables, take the Territory through, and so far as fruit-trees and vines are in bearing. In regard to the wicked I shall endeavor, as hitherto, to use all the caution I naturally possess, aided by the dictates of the Holy Spirit, and doubt not but that all things will work together for the advancement and welfare of Israel."

We make a few extracts which may prove interesting to our readers, from a letter received by us from Elder Chauncey W. West, written in Ogden City, Weber County, August 31st:—

"My health when I left Atchison on the 13th inst., was poor, and the warm weather was very oppressive while passing through the States. I stood the trip across the Plains

first-rate, my health improved every day, notwithstanding the road was very rough and we rode night and day. We can say, without exaggeration, that we had a most hearty welcome. Yesterday we had a very good meeting, our Tabernacle was filled. President Young has visited Ogden twice lately—the first time he held a two days' meeting, the second time he held a meeting as he returned from Cache Valley. It is said he scored very deep and hewed to the line all round. Matters pertaining to the army here seem to move very quietly at present—several large trains with army supplies are on the way to this Territory from the east. It is quite evident that they still anticipate giving us brush; for this purpose they are laying their plans and are making arrangements so as to be ready as soon as the "Old Gentleman" gets his hands a little loose down east, so that he can turn his attention in this direction. The Saints, generally, have no fears for results; they are satisfied that all will come out well if they do right. The gold country north seems to be very extensive. New mines are continually being opened, which are said to be extremely rich. The Gentiles are flocking there by thousands—hundreds of wagons are coming into our settlements to get supplies for the winter. The counsel from the President is for the brethren to keep away from the mines. My health is at present much better than when I was in England, and it is still improving."

PEMBROKE SHIRE CONFERENCE.—Elder George Gibbs writing from Haverfordwest, informing us of the progress of the Work in that part of the Mission says:—"I feel proud that I am engaged in such a good work, and I trust that I shall always be found faithful in doing good, and I am anxious to carry out your counsels and to assist to roll on the Work of God in this part of his vineyard. The brethren have been faithful in the distribution of tracts among the people and in preaching unto them."

ESSEX CONFERENCE.—Elder Charles W. Stayner writing from Maldon on the 6th ult., favorably represents the progress of the Work in that part of the Mission. He says:—"I take pleasure in informing you that the performance of my duties has been attended with success. I feel grateful to my heavenly Father that his Spirit is with me to give my remarks power to reach the hearts of the people, and I am assured that my success in the ministry depends upon my so conducting myself that his Spirit will constantly abide with me. My way continually opens up before me for which I am grateful, and I am greeted by kind looks and hospitality by the faithful amongst whom I labor. To cleanse my garments of the people's blood will require my utmost diligence while in this land, and I feel the great responsibility that rests upon me in consequence. So far I have been unable to break up new ground, but I intend to do so, and to combat manfully with the spiritual darkness which enslaves the minds of men. In filling my duties I feel my weakness continually, and I have need to supplicate for assistance to Him who giveth to all men liberally and upbraideth not, who has, so far, answered my prayers for strength to combat against prevailing errors and to establish righteousness."

NEWS FROM HOME.

We are in receipt of the tenth number of the current volume of the *Deseret News*, (Sept. 23rd,) and from it we learn of the retirement, from the editorial chair, of our old friend Hon. Elias Smith, which position he had occupied with credit and ability since March 1859. We regret the necessity which causes his resignation of its duties, yet we greet the re-appearance of its former conductor,

Hon. Albert Carrington, with pleasure, and with his known abilities, assisted by the facile pen and newspaper experience of T. B. H. Stenhouse, Esq., we can safely predict its continuance upon the path of success; and that, aided by the propitious circumstances perseverance, with the blessings of Heaven, will create, it will diffuse information and instruction around many a domestic hearth, and will be the reading of many delighted seekers after truth. In retiring from the responsibilities and arduous duties of the editorship of the *News*, Judge Smith has our best wishes for his future prosperity and happiness.

An invitation is extended to all friends, at home or abroad, who possess information which would benefit the people of Deseret, to write to the *News*, and, if their communications are not too voluminous, space will be found in its columns for their insertion.

We clip the following from it :—

On Saturday evening, the 12th, Colonel F. Little, who has had charge of the outfitting and forwarding arrangements at Florence this season, accompanied by Mr. Louis Hill, his assistant, and Elder W. W. Cluff, arrived, all in the enjoyment of excellent health. They made the trip from Florence in twenty-five days. Mrs. George Q. Cannon came passenger with them from Greasewood Creek, just below Sweetwater Bridge, where they overtook Captain Nebeker's company, in which she left Florence and was travelling.

CORRESPONDENCE.

ENGLAND.

Birmingham, Oct. 23, 1863.

President Cannon.

Dear Brother,—Personal details are generally dry and uninteresting, especially where they consist of the oft-told experiences and minutæ of the usually monotonous routine of railroad travelling in England, so I shall not trouble you with many of them. But I must give a passing word to the delightful and exhilarating sensations produced by a walk through the country or a ramble through the fields, where one can get into closer communion with Nature, listen to the sweet melody of her voice, drink in the pure inspirations of her spirit and feel the soft and fragrant zephyr of her breath upon the glowing cheek. I often think of that trite and expressive saying, "God made the country, but man made the city;" the one seems the emblem of purity, the other of corruption—one seems calculated to elevate, purify and ennoble the nature of man, the other appears to be a hot-house for the pas-

sions where the worst phases of humanity receive a precocious development. I am not insensible to the advantages and blessings of art, neither am I what may be called an extremist in ideas—I fancy I am rather practical than otherwise—and yet I am not sure but an occasional return to nature, even in its most primitive sense, would be preferable to an unchanging and dreary life in our modern cities, with their inseparable accompaniments of fog and filth, their steaming corruptions, their enervating social habits, their cramping and unnatural modes and fashions and laws which hang like galling fetters upon body and mind, distorting and disfiguring both, together with the thousand evils which only those can realize who have lived in one of these Babylonish strongholds of vice and disease. At any rate, whether the change would be pleasant or not, I am quite sure it would be beneficial to many. This morning, as I enjoyed a short but delightful walk from one of the neighboring villages, I could not help thanking God in my heart for the sunshine and flowers, the green fields

and the shady trees, together with life and health to enjoy them; and I also thanked him for the clouds and storms, the trials and pains, the hardships and sufferings that we are subject to here, by which we are enabled to appreciate and enjoy the contrast. The invigorating and comparatively pure and genial breeze this morning brought a brief gush of youthful feeling over me—I am so *old*, you know—and forcibly brought to my memory those peculiar and almost sacred feelings I have so often experienced as I have entered the hallowed precincts of the chief city of our loved Mountain Home,—in the grey twilight of approaching dawn, after a six or eight weeks' tour among the untutored Aborigines of the West—and felt the soothing influence of that holy calm which pervaded the very atmosphere, as though the angel of peace was brooding over the city while its inhabitants peacefully and securely slept beneath his heavenly guardianship. Doubtless you have experienced the same feelings: but they are indescribable—they must be known to be felt; and never was my bosom filled with such pure and sweet emotions except by the sight of the happy resting-place of the Saints.

On the 11th instant I had the pleasure of attending a very interesting Conference in London, held in the Music Hall, Store-street—a report of which will doubtless be forwarded for the benefit of your readers—at which upwards of 1,000 persons were present. On the following evening, by kind invitation of President Bentley, I attended a concert in Albion Hall, given by the London Conference, under the direction of brother George Careless—a rather inappropriate name, by the way, as it was evident to all who had the privilege of being present that brother C had been most assiduously careful and most untiring in his efforts to perfect the arrangements for an entertainment which should be in the highest degree satisfactory to the lovers of “The Divine art,” in which, I think, he was eminently successful—which was, of course, as he said, owing to the promptitude with which his efforts had been seconded by the members of the various choirs of the London Conference. To single out names

as worthy of distinguished remark would, of course, be invidious and inappropriate; I will, therefore, only say that the performance was conducted to the delight of all who were able to get in—many, I am sorry to say, being unable to gain admittance on account of the smallness of the hall. One of the most charming features of the evening—as I am sure that, at least, all the parents will agree—was the singing of the children; and the audience testified their appreciation of the exact time and harmony in which they sung and also the judicious care manifested in their training, by enthusiastically *encoring* them. I presume I shall be pardoned for mentioning the name of one person who unconsciously contributed very materially to the interest of the evening, though he was not present to enjoy it—I refer to Elder E. L. Sloan, who some time since contributed to the *Star* the glee, “Who should fret and pine in sorrow?” and which was most beautifully rendered by the choir on that evening.

Before I close, allow me to say that I have enjoyed myself exceedingly among the Saints both in the London and Birmingham Conferences during the brief time I have sojourned with them. I am sure the warmth and kindness they manifest would be enough to make the gloomiest misanthrope cling to life and love his fellows. I need not say that I have met with the warmest reception from President Kay and lady. Like all who have ever expressed their feelings on the subject, I rejoice in laboring among the Saints—I love them, pray for them and take pleasure in doing all I can to promote their happiness.

Praying the Lord ever to bless you and all connected with you, I am your brother,

WM. H. SHEARMAN.

SWISS AND ITALIAN MISSION.

St. Imier, Switzerland,
Oct. 6, 1863.

President Geo. Q. Cannon.

Dear Brother,—Agreeably to your request, I proceed to write to you, and I trust that you will pardon me for delaying it so long. I should have attended to it sooner had you not been

absent from the office. As it was, I thought best to defer writing until after your return from Scandinavia.

You have long ago heard how brother William Riter and myself got along on our journey from London to Geneva. I will, however, say that the weather was very hot during that time, and brother Riter was much fatigued with the trip. In consequence of not understanding French, we had some interesting times at the railway stations, which were rather more amusing than agreeable. I stayed in Geneva five days, and then with brother Gerber came here. While riding in the car from Neuchatel to Convers' station I became much chilled, and rain fell during most of the time that we were walking from Convers here. The result was that I got a very bad cold, which made me quite ill, and I did not recover from it until about three weeks after. A lady of this place, who is not in the Church, seeing me cough so hard and look so distressed, took pity on me, got some herbs and gave them to a sister to make of them tea for me, which afforded me slight relief. Several of the Saints did all in their power to make me comfortable, for which I feel grateful. I stayed here until the 31st of August, then, with brother Gerber walked to Biel, tarried there two nights and one day, after which we walked to Berne and there took train for Thun.

I stayed in Thun and its vicinity, visiting the Saints in that region, which made considerable walking for me, until the 24th ult., when, in company with brother Schettler, I rode to Berne and from there walked to Biel, rain falling upon us on the way. We stayed in Biel two nights and one day, then with brother Müller, whom we found there on our arrival, and another brother, we walked here, where we arrived late at night on the 26th ult. Brother Schettler left here one week ago for Geneva, and since then I have been compelled to communicate with the people without the aid of an interpreter. I have, however, got along very well, and the Saints appear much delighted because I can talk a little with them. They tell me that I am learning very well, which is encouraging. I, however, want to soon be able

to talk in their language fluently, and thereby be able to discharge the duties of my calling. In many respects I find the language somewhat difficult to acquire, and partly realizing the difficulties to be encountered in learning any language scientifically, especially a foreign one, I would have been much pleased could I have had brother Schettler's assistance in learning German. While absent from here, I had the next thing to no opportunity at all for translating from my grammar, and having a great desire to learn, it was with some difficulty that I at times kept from feeling a little "blue." In consequence of all this, I have not been able to learn so fast as I think I otherwise might have done, but considering my opportunities I am pleased with my present progress, and hope by great diligence on my part and the blessing of my heavenly Father to overcome all obstacles in the way of learning the language sufficiently to enable me to discharge the duties for which I have been sent forth.

There are many good Saints over here, but those whom I have seen are mostly the poorest of the poor, and I often think that they do more to make me comfortable than they can consistently afford to, and I always try to be of as little expense to them as I can. So far God appears to have given me a good influence over the people here, and I hope by proper conduct to retain it and use it righteously.

How I would like to get some news about what is going on among the nations of the earth. I am almost completely isolated from the world, as it is very seldom that I get a letter or news of any kind. Should you hear any wondering why they get no letters from me, please tell them that I am too much occupied in studying German to write so much as I would like, and I have the address of none except those in Liverpool and London. My health is very good. Some time ago the Saints where I boarded felt bad because I did not eat more, but I think that I am pleasing them now with a vengeance.

With love for you all over there in that part of the vineyard, I am your brother in the Gospel,

W. P. NEEKER.